LITERATURE

THE MENTOR

SCIENCE

HISTORY

MUSIC

NATURE

ART

TRAVEL

NOVEMBER, 1920

THE STORY OF THE PILGRIMS

WHO THEY WERE AND WHY THEY CAME TO AMERICA

An Informing Article by Prof. Albert Bushnell Hart, Harvard University

SPECIAL ARTICLES giving interesting lights on Pilgrim History—The Voyage of the Mayflower; The Landing at Plymouth; The First Winter; The Leaders, Miles Standish, Brewster and Bradford; The Story of Plymouth Rock; Pilgrim Home Life; First Things in Pilgrim Life; Good Eating in Puritan Times; The Pilgrims in Art.

SPECIAL READING FOR THE MONTH. Articles on A New Idea in Architecture; The Month of Meteors; Grand Opera, Our Music Luxury; The Physician to the World, General W. C. Gorgas—and The Editor's Open Letter.

ALL FULLY ILLUSTRATED

LEARN ONE THING EVERY DAY

THIRTY FIVE CENTS A COPY

A BEAUTIFUL ART NUMBER NEXT MONTH

The December Mentor will be devoted to

PAINTERS OF AMERICAN HOME LIFE

An ideal Christmas number, breathing the very spirit of Home. All the varied and most endearing phases of home life are pictured—mother love, childhood happiness, social joys, youthful romance, and the peace and calm content of the mature years. The main article is written by Mrs. Lorinda M. Bryant, author of many popular art books. She describes with sympathetic appreciation the lovely paintings that picture life in the home, and tells us about the great artists that made them. Fine prints in gravure reproduce for us many of the notable pictures that depict the familiar scenes and experiences in home life—ranging in the light and shade of sentiment from the warm glow of Millet's "Cosy Corner" and W. L. Taylor's "Homekeeping Hearts are Happiest" to the tender pathos of Thomas Hovenden's "Breaking Home Ties."

DESCRIPTIVE MONOGRAPHS in the number tell us about the lives, personalities, and work of the great artists that have made these pictures of home—Hovenden, Taylor, J. Alden Weir, F. D. Millet, Eastman Johnson and E. C. Tarbell.

SPECIAL ARTICLES—"Christmas in Art," "Christmas Flowers." "The House in which 'The Night Before Christmas' was written." "Something about St. Nicholas."

WITH OTHER INTERESTING AND INFORMING MATTER

ALL BEAUTIFULLY ILLUSTRATED

THE MENTOR

Subscription, Business and Editorial Offices,
114-116 East 16th Street, New York, N. Y.

SUBSCRIPTION, FOUR DOLLARS A YEAR. FOREIGN POSTAGE 75 CENTS EXTRA.
CANADIAN POSTAGE 50 CENTS EXTRA. SINGLE COPIES 35 CENTS.

Published monthly by The Crowell Publishing Company, 114 East 16th St., New York, N. Y., George D. Buckley, *President;* Lee W. Maxwell, *Vice-President and General Business Manager;* Thomas H. Beck, *Vice-President;* J. E. Miller, *Vice-President;* A. D. Mayo, *Secretary;* A. E. Winger, *Treasurer.*

NOVEMBER 1, 1920 VOLUME 8 NUMBER 17

Entered as second-class matter March 10, 1913, at the postoffice at New York, N. Y., under the act of March 3, 1879.

Copyright, 1920, by The Crowell Publishing Company.

THE STORY OF THE PILGRIMS

THE PILGRIM
BY J. Q. A. WARD

This fine figure, designed by Mr. Ward—for years dean of American Sculptural Art—was set up in Central Park, New York, by the New England Society, in commemoration of the Landing of the Pilgrim Fathers

THE PIONEER MOTHER

THE ANCESTRESS OF THE NATION—THE MOTHER OF US ALL—LOOKS WITH BROODING EYES UPON THE FUTURE, WHEN HER SONS AND DAUGHTERS AND THEIR CHILDREN'S CHILDREN SHALL PEOPLE THE PLAINS AND HILLS OF AMERICA. CHARLES GRAFLY, THE SCULPTOR, HAS PRODUCED A STUDY AS VITAL AS A PAINTING, AS ENDURING IN ITS RESOLUTE POISE AND LOFTY DEDICATION AS THE FAITH AND FORTITUDE OF THE PILGRIMS, FROM WHOSE LOINS THE NATION SPRANG

THE MENTOR
VOL. 8 SERIAL NUMBER 213 No. 17

PROVISO TOWNSHIP HIGH SCHOOL
Cook County, Illinois

THE PILGRIMS

WHO THEY WERE, WHAT THEY WERE, AND WHY THEY CAME TO AMERICA

By ALBERT BUSHNELL HART
Professor of Government, Harvard University

WHAT about the Pilgrims? Why should America recall with so much interest that three hundred years ago a band of 102 men, women and children, including only thirty-four responsible adult men, debarked on the forbidding wintry coast of Massachusetts Bay, and there planted a model popular government?

The Pilgrims never gave themselves that name. In their own estimation they did no more than others. They were not the first Englishmen and English women to cross the western seas; they were never a strong and numerous colony; the half independent state that they set up, after a career of seventy-one years, was merged into a sister colony, and is now to be traced only as a county and town of Massachusetts.

Plymouth is not even the only Plymouth. The Pilgrims seem to have chosen it as a name after that elder Plymouth, famous English seaport, which was the last English land they had trod.

The Pilgrim Fathers in their own minds were only one of many congregations of God-fearing Englishmen, who regarded not Act of Parliament, nor Prayer Book nor even the commands of "The King's Majesty"; but looked to the Word of God as expounded by its readers according to their own consciences. Throughout England were bands of Puritans, who believed that it was the duty of the times to purify the church and its forms of worship.

Some of them turned toward the Presbyterian order, such as Scotchmen set up in the time of John Knox of the stout heart and bitter tongue; but the Independents, or Puritans, would accept no Assembly as fit to fix the conditions of saving faith, and insisted on the right of each church to call its own minister and perhaps

Entered as second-class matter March 10, 1913, at the postoffice at New York, N. Y., under the act of March 3, 1879. Copyright, 1920, by The Crowell Publishing Company, New York.

Copyright, A. S. Burbank

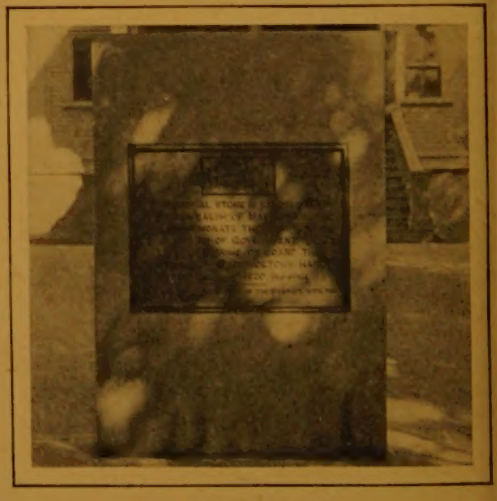
THE BIRTHPLACE OF GOVERNOR WILLIAM BRADFORD AT AUSTERFIELD, IN YORKSHIRE, ENGLAND

to formulate its own doctrine. This opposition to the organized church of England was also a revolt against the King, who had power over forms and beliefs and decisions.

DRIVEN FROM HOME

The question came to a head in the famous Hampton Court Conference of 1604, in which Puritan clergymen pleaded before King James for the sacred right of private judgment. His Majesty's reply was the starting point of the Pilgrim Emigration. It pointed straight toward the future Commonwealth of Plymouth. For said he: "I will make them confirm themselves or I will harrie them out of the land, or else do worse."

That "worse" was Archbishop Laud's systematic persecution of the Puritans who preferred what they held to be the word of God to the word of king. At Scrooby and at Austerfield, in the east of England, they kept up little churches till they were "harried out of the land." One congregation of the Puritans, under their Minister Robinson, settled at Leyden, Holland. Then, finding it hard to bring up their children to the pure gospel, they turned their thoughts across the ocean. Many were the obstacles. Some ecclesiastics would have stayed them, lest they "make a free popular state" overseas. Notwithstanding this warning, friends in England loaned them money and exercised an influence which protected them in their voyage. One of the chartered ships, the *Mayflower*, made the stormy wintry voyage across the Atlantic. Thus the Pilgrims came.



PROVINCETOWN

THIS MEMORIAL STONE, "ERECTED BY THE COMMONWEALTH OF MASSACHUSETTS TO COMMEMORATE THE COMPACT OR CONSTITUTION OF GOVERNMENT SIGNED BY THE PILGRIMS, ON BOARD THE MAYFLOWER IN PROVINCETOWN HARBOR," STANDS BEFORE THE TOWN HALL IN PROVINCETOWN, MASSACHUSETTS

They carried no royal charter—only a permission to settle somewhere on the coast; but Providence, through the medium of a surly Dutch ship-master, brought them north of Cape Cod, and so to a sandy, forested, uncompromising stretch of coast, which no man disputed with them. There they landed, no longer a handful of humble people, but already an organized church and body politic, with their ruling elder, Brewster, their chosen governor, Carver, and their state document, the famous "Mayflower Compact," drawn up on shipboard—first self-made germ of a constitution for an American Commonwealth.

From a painting by Henry Sargent in Pilgrim Hall, Plymouth

LANDING OF THE PILGRIMS

CAPE COD

THE TABLET, ERECTED BY THE RESEARCH CLUB OF PROVINCETOWN ON THE SANDY SHORE OF CAPE COD BAY, MARKS THE "FIRST LANDING PLACE OF THE PILGRIMS, NOVEMBER 11 (NOVEMBER 21, NEW STYLE), 1620. THE MAP IN 'MOURT'S RELATION' SHOWS THAT NEAR THIS SPOT THE PILGRIMS FIRST TOUCHED FOOT ON AMERICAN SOIL"

EARLY HARDSHIPS

Then came the dreadful winter, the scarcity of food, and the death of half the colonists before the spring of 1621. Emigration was a new thing in those days: neither at Jamestown nor at Plymouth did the would-be colonists realize the climate, or the wild beasts, or the more dangerous Indians. Gradually they learned the hard lessons of the frontier—how to build log houses; how to raise corn, and to shoot wild turkeys, how to contrive Thanksgiving out of the slender blessings of the wilderness, how to cook that combination of corn and beans, which still bears its Indian name, "succotash."

The friend and stay of Plymouth was the fish. Posterity has been so eager in its study of the church and the commonwealth in Plymouth that it has paid too little attention to the hard-headed and manful Plymouth business folk, who soon paid the heavy debt to their friends in England, and thus owned their own

Copyright. A. S. Burbank

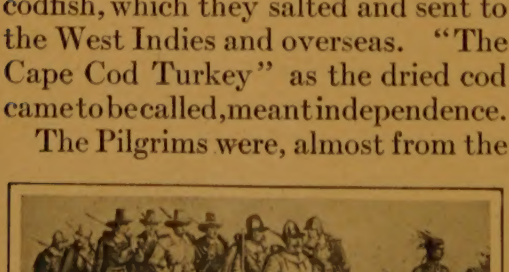
LANDING OF THE PILGRIM FATHERS

ONE OF FOUR HIGH-RELIEFS ON THE PEDESTAL OF THE NATIONAL MONUMENT TO THE FOREFATHERS, PLYMOUTH, MASSACHUSETTS. THE OTHER THREE RELIEFS REPRESENT THE "DEPARTURE FROM DELFSHAVEN," THE "SIGNING OF THE COMPACT," AND THE "FIRST TREATY WITH THE INDIANS"

homes and boats and fishing tackle. They became a self-sustaining and prosperous community—the first decided success in English colonization.

Plymouth was a fishing community. The Plymouth craft entered all the rivers as far north as Maine, which they long occupied as a kind of a colony planted by their colony. They brought home great stores of codfish, which they salted and sent to the West Indies and overseas. "The Cape Cod Turkey" as the dried cod came to be called, meant independence.

The Pilgrims were, almost from the beginning, physically able to take care of themselves; and they were so few and so distant that nobody in England minded the growth of the little self-governing commonwealth. So they made treaties with the Indians, and when treaties were out, let loose their army of 100 to war. When Massachusetts and Rhode Island planted alongside, Plymouth, as an independent community, negotiated and made treaties with them on boundaries. On one occasion the intensely Protestant Plymouth government received and negotiated with a Jesuit Father, representative of the French in Canada.

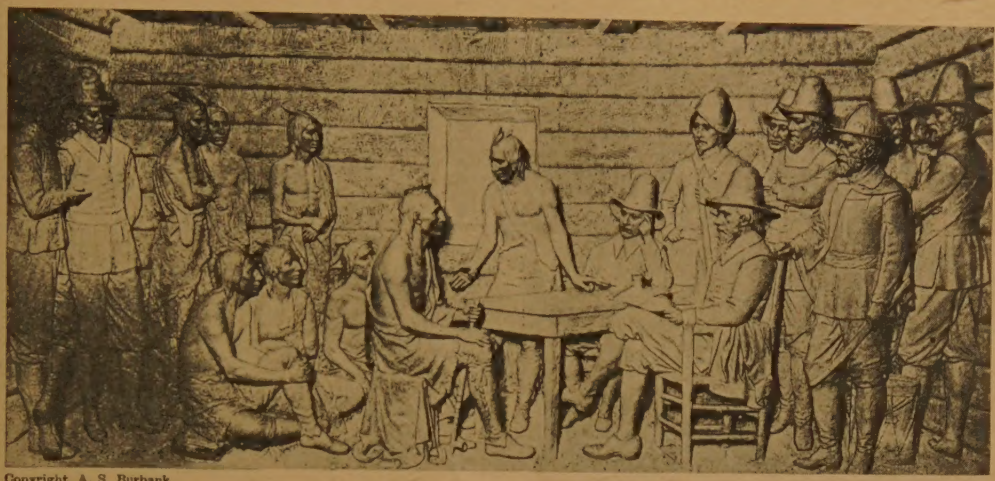


Copyright, A. S. Burbank

THE MARCH OF MILES STANDISH

PILGRIM CHARACTER

The first thing necessary for a modern understanding of the Pilgrims is their matter-of-fact simplicity. They did not look upon themselves as appointed to teach the principles of republican government;



Copyright, A. S. Burbank

THE TREATY WITH THE INDIAN CHIEF, MASSASOIT

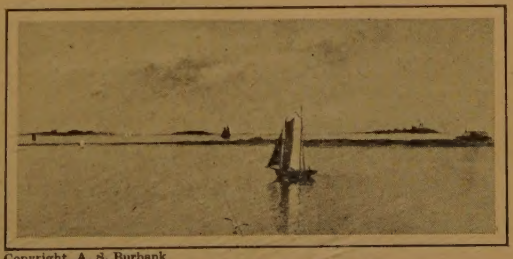
THE SCENE, REPRODUCED AT THE BASE OF THE NATIONAL MONUMENT TO THE FOREFATHERS, REPRESENTS A FAR-REACHING INCIDENT IN PRIMITIVE NEW ENGLAND HISTORY

they simply felt themselves a body of folk who would rather live in the wilderness than in Merrie England under Archbishop Laud. After 1640 the Puritans back in England were tied up in a struggle with the church and the king, which left them little time to think of their New England brethren over-seas, who by this time had set up six little colonies,—Plymouth, Massachusetts, Rhode Island, Connecticut, New Haven, and New Hampshire.

Of these, only Massachusetts had a charter and was recognized by the home government. Plymouth was the first colony of Europeans in any part of the world to establish itself in a savage country without a charter or a permission and there remain. The Puritans came near inventing the great modern doctrine of self-determination.

They left personal memorials that are treasures of American literature. There were the unwritten traditions, passed down from generation to generation, seized upon by the poet Longfellow, and cherished by the present descendants of that veritable John Alden and that real Priscilla Mullins, who never became Priscilla Standish. There are the letters "home"—for England was still "home" in the colonial mind till the Revolution, as it is now to Canadian and Australian. There were town and colonial records in cramped and unsimplified spelling.

Above all there is Bradford's written



Copyright, A. S. Burbank

PLYMOUTH HARBOR
VIEW FROM COLE'S HILL

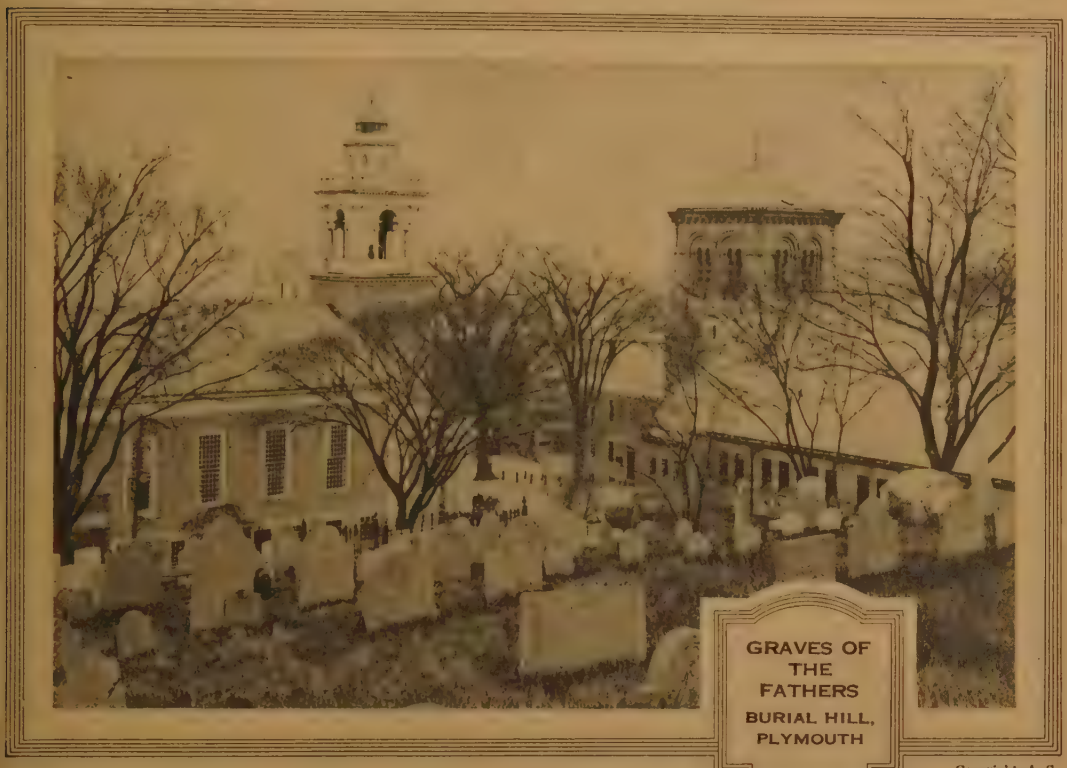
GOVERNOR BRADFORD'S MONUMENT
BURIAL HILL, PLYMOUTH

Copyright, A. S. Burbank

"History of the Plimouth Plantation," forgotten in manuscript, and marvelously discovered in 1855 in the library of the Bishop of Lambeth, who courteously restored it to its friends and lovers in New England. Bradford shares with Winthrop's "New England" and Smith's "General Historie," the honor of being the best source of early American history. The theme is that of the unconscious growth of a ship's company into a neighborhood, of a neighborhood into a community, of a community into a commonwealth.

Let Bradford's own words tell us in their quaint and lofty diction some of the trials and sufferings of the early Pilgrims. "In these hard & difficulte beginings they found some discontents & murmurings arise amongst some, and mutinous speeches & carriage in other; but they were soone quelled, & overcome, by ye wisdome, patience, and just & equall carrage of things, by ye Govr: and better part which clave faithfully togeather in ye maine. But that which was most sadd, & lamentable, was, that in, 2 or 3 moneths time halfe of their company dyed, espetialy in Jan: & February, being ye depth of winter, and wanting houses & other comforts; being Infected with ye Scurvie and other diseases, which this long vioage & their Inacomodate condition had brought upon them; so as ther dyed some times 2 or 3 of a day in ye foresaid time; that of 100 & odd persons scarce 50 remained."

That is the human side of it,—the suffering and the dying; and Brad-



GRAVES OF THE FATHERS
BURIAL HILL, PLYMOUTH

Copyright A. S. Burbank

ford goes on to tell how brave, helpful and loving were the survivors. Charles William Eliot, a modern Puritan, of a lineage of Puritans, has remarked that he was never sorry for the Pilgrim Fathers, but he was sorry for the Pilgrim Mothers, who had to live with the Pilgrim Fathers. The Puritans were an austere folk; but great Puritans like Cotton Mather and William Bradford show themselves very affectionate fathers and good neighbors. Of all the groups, the Pilgrim Puritans seem to have had most serenity and goodfellowship.

PILGRIM PRINCIPLES

That the Pilgrims were not a harsh and forbidding people is proved by the characters of the men that directed the little colony. Elder Brewster, the revered minister; Carver, the first governor; Bradford and Winslow, who followed him—Standish, the soldier man of sense and education. Bradford, to be sure, looked unfavorably on the celebration of Christmas, but he and his people stood more for God's love than Man's justice.

The annals of the colony and its statute book both bear witness to a community of high standards and wholesome lives.

The Pilgrims are held by many moderns responsible for the severity of their Christian doctrine. The colony was not ruled by ministers, like early Massachusetts, and its theology was always of a milder type. Genuine religious toleration was nowhere known at that time, and is

still unknown in many parts of the world. But the Pilgrims never thought it necessary to exile their own people; they found gentle means of dealing with the Quakers; and they were not carried away by the terrible witch delusion that affected so many other colonies.

Let it never be forgotten that the American Puritans were milder in theology and in their relations to their enemies than their fellow Puritans in England. There was no "Praise God Barebone" in America, ranting and declaiming. There was no execution of unpopular rulers like Charles I of England. In the matter of witches the colonists were among the first of Christian communities to see the folly and the misery of those fears.

BIRTH OF FREE GOVERNMENT

Another priceless gift of which the Pilgrims were the bearers, though not the makers, was free government. We are accustomed to think of them as the founders of American democracy. That privilege they shared with all the colonists from Maine to Georgia; but they did work out a peculiar democracy, unknown anywhere else in the world of that time, except in the cantons of Switzerland. They built their government on certain English privileges and usages, which, in a new world of few men and boundless resources, took on a different form. For instance, some English parishes had a system of parish meetings which, developed by the men of Plymouth and their neighbors, became the town meeting, a genuine democratic assembly, with large powers. The suffrage in England was confined to the few holders of real estate; in the colonies, where land was easy to get, the voters became many. On the general model of the English parliament, the Colonists set up a General Court, with greater powers. The result has been that, building on that foundation, American Democracy has far outstripped all its precedents.

In one of the greatest and most successful of the developments of

HERE SLEEPS THE VALIANT CAPTAIN MILES STANDISH
NEAR THE OLD TOWN OF DUXBURY, MASSACHUSETTS

IN THIS COTTAGE AT MARSHFIELD, MASSACHUSETTS, PEREGRINE WHITE, THE FIRST NATIVE NEW ENGLANDER, LIVED AND DIED. IN AFTER YEARS THE WHITE FARM WAS THE HOMESTEAD OF DANIEL WEBSTER, WHO DIED HERE IN 1852

Photographs copyright, A. S. Burbank

AT THE FOOT OF THE HILLY MAIN STREET THE FOUNDERS OF PLYMOUTH BUILT, IN 1620, THE "COMMON HOUSE," ON THE SITE OF THE OLD DWELLING WITH THE GAMBREL ROOF SHOWN IN THE PICTURE

THE ALDEN HOUSE—BUILT IN 1653 AT DUXBURY, MASSACHUSETTS

democratic government Plymouth shared. In 1643 that colony joined Massachusetts, Connecticut and New Haven as charter members of the New England Confederation, an offensive and defensive alliance, which squinted toward resisting the Indians and the Dutch. The town of Plymouth was one of the four rotating capitals of this federal union, whose written constitution was lying at the hand of Benjamin Franklin when he prepared a draft of an American Federal Government in 1775. It was an exciting federation, for Massachusetts was a kind of Prussia in the little empire, having more population than the other three together; and was, therefore, inclined to question the constitutionality of the federal bond, whenever the federation attempted to do things that were disagreeable to Massachusetts.

THE PILGRIM SPIRIT

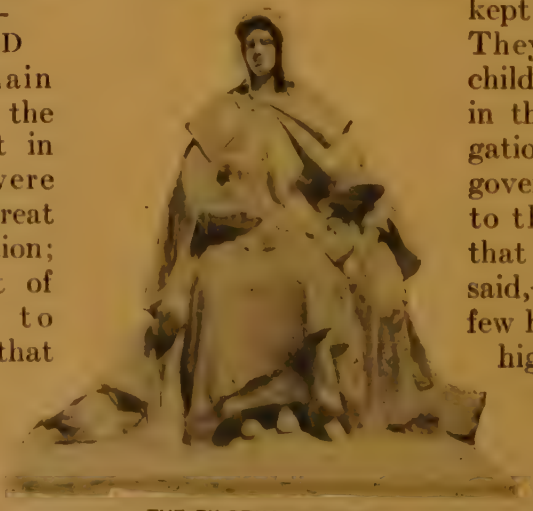
In truth there is little ground for limiting the term "Pilgrim" to the inhabitants of Plymouth. All the New Englanders were Puritans together; some more puritanical, Plymouth less puritanical. The difference was that the Pilgrims were the earliest of the Puritans, and always the mildest. In turn, it is fair to say that all the New England colonists were Pilgrims in a sense. Yes, and their children, who founded settlements in New Jersey and North Carolina, and New York, were Pilgrims, too. So were their grandchildren,

who carried Pilgrim ways into Ohio and Michigan and the Northwest. So were their great-grandchildren, who bore the same ideas across the Continent. For the spirit of the Pilgrims was that of the pioneer in moral ideas, who carries them into the wilderness.

Hence the Three Hundredth Anniversary of the Landing of the Pilgrims shows no lessening of the significance of their pilgrimage. The Pilgrims were the first successful English pioneers in the New World. We honor them, not for their strict theology, or formal habits of life, but for being strong, vigorous, individual, responsible men and women. Pilgrim and pioneer are nearly identical terms in the New World,—yet not exclusive; for the Middle Colonies and the South have furnished their cohorts of axemen and commonwealth makers. Abraham Lincoln was of both strains,—Puritan by heritage from his Massachusetts ancestors, and frontiersman by grace of his Virginia forbears.

WHAT THE PILGRIMS ACHIEVED

What is the main thing that makes the Pilgrims stand out in history? They were first to make the great decision of emigration; first in their part of America; first to plant a tree on that coast—a tree that is still budding; first (along with Virginia) to show the democratic sense, the willingness to yield peacefully in minor things for the common weal. They came also as protestors against the attempt to fetter their minds and souls by an authority which England presently destroyed. They came as prudent, hardworking business men, who made a living for themselves and their children, where none had worked before. They succeeded where all previous attempts in New England had failed; they were the pilot ship for the Puritans; they lifted the big end of the dominant forces of the world. The English-speaking world admires the Pilgrim Fathers because of their English pluck and determination, and English respect for law and power of organization which they bore into the New World. They were a feeble community, weighted with debt, no favorites of their king, had no backing of a rich company, no colonizing policy, no consciousness that they were making history—just a plain, substantial, honest, upright, religious body of men, who trusted God and kept their powder dry. They educated their children; they shared in the duties and obligations of their simple government; they gave to the world a proof that can never be gainsaid,—the proof that a few human beings with high hearts and good lives can make a commonwealth and a government which is fitted to last for ages.



THE PILGRIM MOTHER
FROM A SKETCH IN CLAY FOR A STATUE, BY PAUL BARTLETT

FROM A PAINTING BY W. L. TAYLOR
Copyright, The Curtis Publishing Co. Philadelphia

PRISCILLA THE SPINNER

Thus, with a jest and a laugh, the skein on his hands she adjusted,
He sitting awkwardly there, with his arms extended before him,
She standing graceful, erect, and winding the thread from his fingers,
Sometimes chiding a little his clumsy manner of holding,
Sometimes touching his hands, as she disentangled expertly
Twist or knot in the yarn, unawares—for how could she help it?—
Sending electrical thrills through every nerve of his body.

From "The Courtship of Miles Standish," by Henry Wadsworth Longfellow.

THE PILGRIMS

WHO THEY WERE AND WHAT THEY WERE

THE general answer to this question is that the Pilgrim Fathers and Mothers were those members of the Separatist Church at Leyden, Holland, who voted for emigrating to America, whether they were actually able to go there or not; together with such others as joined their church from England.

Membership in the Pilgrim Church was the first qualification; intended or actual emigration to New England was the second one. This definition will include the Reverend John Robinson, the minister of the exiles' church at Leyden, who was unable to cross the ocean with his parishioners.

It also includes the thirty-five members of the Leyden Church who arrived at Plymouth, in New England, in the *Fortune*, November, 1621; the sixty that arrived in the *Ann and Little James*, August, 1623; the thirty-five, with their families, who arrived in the *Mayflower*, August, 1629; and the sixty that arrived in the *Handmaid*, May, 1630. So we see the *Mayflower* was only one of several Pilgrim vessels.

Those members of the Pilgrim Church who had no wish to go to America are not of course to be numbered among "Pilgrim Fathers"—nor are the hired men who went out in the *Mayflower* in 1620, and did not become members of the church in the American colony. All the *Mayflower* passengers were, therefore, not Pilgrims. Governor Bradford, writing in 1650, calls the passengers in the *Mayflower* on its first voyage, the "Old Stock." Dr. Alexander Young states, "Those who came in the first three ships, *Mayflower*, *Fortune*, *Ann and Little James*, are distinctively called the Old Comers or Forefathers."

One hundred and two persons left Plymouth, in Devonshire, on board the *Mayflower* in September, 1620. Governor Bradford's own story of the pilgrimage is authority for this figure. While at sea one passenger died, and a child, Oceanus Hopkins, was born; so the number on board was still one hundred and two when the *Mayflower* first anchored in Cape Cod Harbor in November, 1620, at which time the Compact was signed.

The number of different individuals conveyed by the ship was further increased to one hundred and four by the birth, in Cape Cod Harbor, on board the *Mayflower*, of Peregrine White, the first child of English parentage born in New England. So one hundred and two individuals left England, one died at sea, two were born on board, and one hundred and three actually arrived in New England.

COPYRIGHT, A. S. BURBANK

OLD CHURCH AT DELFSHAVEN, HOLLAND

IN THIS CHURCH THE PILGRIMS WORSHIPED AND FROM THIS PLACE THEY SAILED

THE MAYFLOWER

THE FIRST OF THE PILGRIM VESSELS

THE journey of the Pilgrims to America began with the movement of a dozen little boats down placid Dutch canals from Leyden to Delfshaven, now part of the city of Rotterdam. Some of us have stood on the Pelgrim Kade (Pilgrim's Quay) at that great port, and tried to picture the confusion, the trepidation, the hopeful farewells of that little company of sixty-eight, and of the friends that came to see them off.

The *Speedwell*, engaged to carry the emigrants to Southampton and continue to America, made the crossing in four days. There in the harbor that has since sped so many great ships to America, the *Mayflower* swung at anchor, with a score of recruits from London already on board. To meet unexpected preliminary expenses, the Fathers had to sell eighty tubs of good Dutch butter—so that they had barely enough for the voyage, and scarcely any for many months after arrival in the new land.

The colonists had set off in good time to reach America before the storms of winter, but one delay after another held them back. A number of faint-hearts returned to London in the *Speedwell*, which the captain declared unseaworthy. It was September sixth when the *Mayflower* finally got away. And now, for two months, the ship of destiny ploughed "the blue plain of the sea." Day after day, with hopes flying ahead, but thoughts lingering with the friends they had left behind, the adventurers of the Faith told off the record of the log, and computed the distance before them.

The vessel of 180 tons burden was greatly over-crowded. Comforts were few and tempers sometimes grew testy. Meals, served from wood and pewter dishes, were of the plainest. The few luxuries that had been provided had been sold to meet the harbor dues at Southampton. The hold was tiny. And yet, today, there are enough pieces of furniture that are said to have "come over in the Mayflower" to sink a huge modern ocean liner!

When the decision to emigrate had first been taken, back in Leyden, some were for sailing to Dutch Guiana, but it had finally been decided to go to North America, as reports had been brought back of an agreeable site at the mouth of the fine river that Henry Hudson had recently discovered. But the *Mayflower* came to land off stormy Cape Cod. The plan to go on to the Hudson River was abandoned because there was no pilot aboard that they could trust to take the ship through the dangerous coast-waters.

And so it was that the Pilgrim Fathers, landing on the barren coast of Massachusetts, instead of the Island of Manhattan, changed the course of history.

FROM A PAINTING BY W. F. HALSALL

THE MAYFLOWER IN PLYMOUTH HARBOR

THE LANDING

SIGNING THE COVENANT ON BOARD THE MAYFLOWER

THE cabin of the *Mayflower* shares with a number of other places in the world the title, "The Birthplace of liberty." The little ship, battered by the autumnal waves, had at last come to anchor in the harbor of Cape Cod.

The leaders of the company, realizing that the miniature republic they were about to form must have a common ideal of righteousness and liberty, drew up a covenant that all the members should "combine togeather into a civill body politick," to frame laws that were for the general good of the colony. Forty-one of the seventy-three adult males on board signed the Compact, and John Carver was chosen governor for the ensuing year.

It was on the twenty-first day of November that a sturdy group of the ship's passengers put off in a small boat to investigate the adjacent shores. On one of the first trips of the shallop to land, a number of the women were conveyed—on a Monday morning—to the banks of a shady creek for the homely purpose of washing the linen that had accumulated in the hundred and thirty-three days that had elapsed since the departure from Leyden.

And here, with their vigorous arms up to the elbows in soapsuds, we have the first portrait in the new land of Pilgrim Mothers, Wives, and Sisters.

Under command of Captain Standish the men of the party continued their search for a likely place of settlement. The first reception committee to greet them was a group of Indians and a dog, half-wild, but curious, like all dogs—and this dog had good reason for his curiosity, for no white man had ever before stepped on that sandy beach.

On a stormy Saturday evening the clumsy shallop neared the entrance to Plymouth Harbor. The next day—Sunday—was passed on an island now called Clark's Island. The day following (another historic Monday) they saw from afar a steep cliff on the edge of Plymouth Harbor, and at the base of it a broad oval rock. Toward this rock—we spell it now with a capital R—they steered the shallop. The dozen or more men of the party stepped upon the dry boulder,—and thereby wrote their names into the annals of the ages.

The explorers carried back the good news of their discovery of a suitable site, and a short time later the *Mayflower* sailed into the welcoming haven. Cold, ill, and distressed by the trying hardships all had undergone for many weeks, the shivering women and children watched on board the vessel, while the men went ashore, hewed the wood and built cabins for their occupancy.

PILGRIMS SIGNING THE COMPACT IN THE CABIN OF THE MAYFLOWER

FROM A PAINTING BY EDWIN WHITE

PILGRIMS
FROM A PAINTING

(ABOVE)
RETURN OF THE MAYFLOWER
FROM A PAINTING BY GEORGE H. BOUGHTON

(AT LEFT)
PRISCILLA AND JOHN ALDEN
FROM A PAINTING BY GEORGE H. BOUGHTON

FROM A PAINTING BY A.W. BAYES

DEPARTURE

THE PILGRIM

THE Pilgrims have suffered in art almost as much as they did in life. Most of the early paintings and drawings that depict incidents in Pilgrim history are gloomy and depressing affairs, inferior in art quality and incorrect in historical detail. Some are so bad in every way that it would be a service to the cause of education if they were destroyed.

The two big pictures by Lucy and Weir hanging on the walls of Pilgrim Hall, Plymouth, referred to elsewhere in this number, are interesting chiefly as examples of early American historical painting. Robert Weir was instructor in drawing in West Point Academy for over forty years, beginning in 1837. His most important contribution to art was his son, J. Alden Weir, a noble figure in the world of American painting, who died last year after a long life of splendid service to the Fine Arts.

It remained for George Henry Boughton to find something in the life of the Pilgrims besides misery and gloom, and to picture them in ways that are endearing and inspiring to those of us today who look back to our Puritan forbears with proud appreciation of their splendid courage, their simple, upright character, and their steadfast devo-

O CHURCH
GE H. BOUGHTON

(ABOVE)
PILGRIM EXILES
FROM A PAINTING BY
GEORGE H. BOUGHTON

(AT RIGHT)
PRISCILLA
FROM A PAINTING BY
GEORGE H. BOUGHTON

AYFLOWER

IN FINE ART

tion to the cause of Liberty. Boughton has caught and reflected sympathetically the spirit of that struggling little community of Plymouth, and has shown us how they lived, loved, worked, and worshiped. It is Boughton's "Priscilla" that we all know today, and it is through his picture of her, as much as through Longfellow's poem, that the Puritan maiden has come to hold such a warm place in our hearts.

Though Boughton's art is identified in our minds with Puritan New England, he was not a native American painter. He was born near Norwich, England, in 1834, and, when three years of age, was brought to America by his parents, who settled in Albany, New York. He showed art inclination at an early age, and he was self-taught. In 1853 he made a sketching tour through the English lake country, Scotland and Ireland. When he was twenty-four he moved from Albany to New York; two years later to Paris; and, finally, in 1861, he fixed his residence in London, where he lived until his death (1905). The search for Pilgrim art leads us inevitably to the door of Boughton's studio, for it is there that we find the pictures of Pilgrim life that are grateful to the eye and heart.

THE FIRST WINTER

THE OLD FORT AND FIRST MEETING HOUSE

WHILE the frames of their future homes were rising on Plymouth shore, winter descended upon the watchers on the *Mayflower*. More than once snow had to be shoveled from the decks, and when the disembarkation of the Pilgrim families was finally begun, it was sometimes necessary for men, women and children to wade through the cold water to make land.

Many of the weaker ones were already ill, because of the "inaccommodate condition" of the over-crowded ship, on which they had made their home for many months; and nearly all were infected by scurvy, due to the monotony of the diet during the long voyage.

It is not surprising that the "common house"—the first shelter completed, soon became a house of suffering and pain. The saddest passage in the story of the Pilgrim settlement is the story of that dread first winter. Scarcely a day passed without the slow winding of a funeral train up the slopes of Cole's Hill.

The greater number died in the depths of the winter. Most frequently the colony was called upon to mourn the passing of one of the married women, so that there were a great number of households bereft of the ministrations of a wife and mother. "Of a hundred persons, scarce fifty remain," says one narrator, "the living scarce able to bury the dead; the well not sufficient to tend the sick, there being in their time of greatest distress but six or seven, who spare no pains to help them."

In the spring, corn was planted on Cole's Hill with the object of covering the graves, so that the Indians would not discover to what extent the colony had been ravaged.

By common consent the first houses and the fort-church were built on high ground. A "very sweet brook" ran under the hillside, and there were "many delicate springs of as good water as can be drunk." On an abrupt rise, over-watching the harbor and the growing fleet of fishing-boats, cannon pointed across the plain and afar to Cape Cod and the ocean.

The common house and nineteen separate log cabins were erected, and before the new year, the main street, later named for the city of Leyden, Holland, was laid out, lots being drawn for the plots of ground—"to the greater families, the larger plots."

Soon other vessels arrived, bringing new adherents to the colony. Farmers, fishermen and tradesmen prospered; the widowed and the single chose for themselves partners from among the late arrivals; cottage windows began to bloom with flowers, and the voices of new-born Pilgrims arose in the heroic little settlement.

COPYRIGHT, W. L. WILLIAMS

OLD FORT, AND FIRST PILGRIM MEETING-HOUSE, PLYMOUTH. 1621

THE LEADERS

BREWSTER THE PREACHER; BRADFORD THE RULER; STANDISH THE SOLDIER

CHIEF among the Pilgrim Fathers were three men of distinctly different characteristics. William Brewster was the ruling elder of the Pilgrim Church; William Bradford was governor of the colony; and Miles Standish was commander of the detachment of armed volunteers.

Brewster and Bradford, who grew up in neighboring villages in England, were the sort of lads that were always "up and doing, with a heart for any fate." When a student at Cambridge, Brewster had an offer to go as page to Queen Elizabeth's envoy to the Dutch. In Holland he learned his first lessons in religious liberty.

Afterwards he became the lay leader of the band of Separatists that were turned out of England and were refuged in various cities in the Netherlands.

He, Bradford, Carver and Winslow were the main promoters of the scheme to emigrate to America, and, arrived there, he continued to teach and preach and cheer his associates until the end of his life, in 1644.

Governor Bradford was "the practical, all-around business man" of the community—more, he was the typical Pilgrim, deeply imbued with the love of Christianity, and a true disciple of the Faith. He guided the material affairs of the Nonconformists in America between the years 1621 and 1657, except for five years when he was relieved at his own request from his duties. His "History of the Plimouth Plantation" is the basis of all the historical works since written about the Pilgrims.

Miles Standish was the first real pioneer soldier to live in America. He was the youngest son of a well-to-do Lancashire family whose name was originally "Standanaught"—Stand-at-nothing. His Christian name means in Latin, "a soldier." "If ever a man unconsciously shaped his character and career in conformity with the names he bore, it was Miles Standish—a soldier that stood at nothing."

After a period of service in the Dutch wars, Standish enlisted in the cause of the exiles. When the *Mayflower* came to anchor in Cape Cod harbor, it was he that conducted the exploration of the unfamiliar shores, and after the founding of the settlement he fought the Indians, or treated with them, until the countryside was at peace. In his declining years he lived at Duxbury, Massachusetts, where a statue and a monument bring his stalwart deeds to mind.

COPYRIGHT, A. S. BURBANK

HOME OF MILES STANDISH (1666) DUXBURY, MASS.

MILES STANDISH MONUMENT IN THE BACKGROUND

PRISCILLA

WHY DON'T YOU SPEAK FOR YOURSELF, JOHN?

ONE of the fairest daughters of the Pilgrim community was Priscilla Mullins. She had been orphaned soon after her arrival in the *Mayflower*, and the brave Miles Standish, also bereaved through the loss of his wife, Rose, thought to defend her in her lonely position and make her his wife.

With Standish lived young John Alden, a blond and likeable fellow, who had come over in the *Mayflower* as a ship's carpenter. Now the Captain did not know that it was for love of Priscilla that John had joined the pilgrimage to America. Else he certainly would not have asked him to go to the maiden of his choice and do his wooing for him. Faithful to his friendship, the youthful emissary did not betray his own feelings. Unflinching, he went to the house of Priscilla.

"I have come, Mistress Mullins," he began, "to ask your hand —your hand in marriage, on behalf of the worthy Captain Standish. Though well used to making war, he is no expert in the art of love-making. So he prays your indulgence for sending me to plead his cause."

Priscilla listened in amazement as her visitor continued to expatiate on the exploits of the doughty Captain, and then, archly, she interrupted him. "Pray, why do you not speak for yourself, John?" Confusion overcame John Alden. He had not guessed that while his own heart had been beating for love of the Pilgrim maid, hers had secretly responded.

Distraught, yet strangely elated, he made his way back to the house of his friend, whom he found ready armed for departure on a hazardous expedition against the Indians. Captain Standish heard the news of Priscilla's refusal, and grimly set off on the colony's defense.

John determined to take passage on a ship that was about to return to England. But in the group that gathered to witness the vessel's departure was the girl he loved. And when John Alden saw the pallor of her cheek, he turned back to the cottage of Miles Standish. It was there that word came to him of the Captain's death by an Indian's arrow. So, then, John felt no longer in honor bound to keep silent, and one morning the Governor married the lovers.

As they came out of the fort meeting-house, there stood Standish himself, unhurt and smiling! He was the first to wish the bride and groom long life and happiness—a wish well fulfilled.

John Alden was for fifty years a magistrate in the colony, and was the last to die of all the signers of the *Mayflower* Compact. He and his wife became the Darby and Joan of the Pilgrim settlement, and in old age, grandchildren played about their knees.

FROM A PAINTING BY C. Y. TURNER

PRISCILLA AND JOHN ALDEN—"WHY DON'T YOU SPEAK FOR YOURSELF, JOHN?

COPYRIGHT, JOHN A. LOWELL BANK NOTE CO., BOSTON

THE MAYFLOWER

FROM A PAINTING BY MARSHALL JOHNSON IN THE ROOMS OF THE MASSACHUSETTS SOCIETY OF MAYFLOWER DESCENDANTS, BOSTON

Adventurous vessel,
Freighted with the prospects of a future state
And bound across the unknown sea

—Edward Everett

WHAT DID THE PILGRIMS WANT?

From an address by Lord Bryce at the Laying of the Corner Stone of the Pilgrim Tower at Provincetown, July, 1907.

I ASK myself, when I think of these exiles coming to make their home on what was then a bleak and desert shore: what was it that brought them thither? Was it the love of civil liberty? They loved civil liberty, for they had suffered from the oppression of the royal officers, but it was not mainly for the sake of that liberty that they came, nor indeed had the great struggle yet begun when they quitted England to spend those years in friendly Holland which preceded their voyage hither. Nor were these Pilgrims made of the same stern fighting stuff as the Puritans, who came to another part of Massachusetts Bay a little later and became the founders of Salem and Boston.

Copyright, Keystone View Co.

THE PILGRIM MONUMENT

ABOVE THE HARBOR OF PROVINCETOWN CALLS TO MIND THE ARRIVAL OF THE MAYFLOWER, NOVEMBER, 1620. THE CORNERSTONE WAS LAID IN THE PRESENCE OF PRESIDENT ROOSEVELT, IN 1907, AND THE TOWER WAS DEDICATED THREE YEARS LATER BY PRESIDENT TAFT. INSIDE THE STRUCTURE ARE SCORES OF MEMORIAL STONES CONTRIBUTED BY PATRIOTIC SOCIETIES AND COMMUNITIES

Was it for the love of religious liberty? Not at any rate for such a general freedom of conscience as we and you have now long enjoyed, not for the freedom that means an unquestioned right to all men to speak and write and teach as they would.

What these Pilgrims did desire and what brought them here was the wish to worship God in the way they held to be the right way. It was loyalty to truth and to duty as they saw it that moved them to quit first their English homes and friends, and then their refuge in Holland, and face the terrors of the sea and the rigors of a winter far harsher than her own, in an untrodden land where enemies lurked in trackless forests.

Not in the thirst for gold; not in the passion for adventure; not for the sake of dominion, but in faith and in duty were laid the foundations of the colony and state of Massachusetts. Is not this what their settlement means to us now after three hundred years? Faith and duty, when mated to courage, are the most solid basis on which the greatness of a nation can rest. The strength of a state lies in the character of its citizens.

Many generations have come and gone since the days when the little *Mayflower* lay rocking in yonder bay. But one thing remains as true now as it was then; the fearless man who loves truth and obeys duty is the man who prevails and whose work endures.

★ ★ ★

From Cape Cod to Cape Flattery, on the far shores of the Pacific, cornfields and mines, railroads and populous cities, State Houses where the legislators meet, and Courts where justice is dispensed, all bear witness to the men who here began the work of civilizing a continent and establishing in it a government rooted from the first and rooted deep in the principles of liberty.—*James Bryce*

"FIRST THINGS" IN THE PILGRIM STORY

FIRST LANDING

THE passengers on the *Mayflower* first sighted Cape Cod, November 19, 1620. Two days later, while the vessel was at anchor in Cape Cod harbor, the Fathers signed the Compact. On November 25th the first exploring party left the ship and made their way in a small boat to a place on the mainland near the site of Provincetown, Massachusetts. During a later expedition, on December 18th, Captain Standish and seventeen companions had their first encounter with Indians. Shot and arrows were exchanged for the first time in the land called New England, near the town now named Eastham. The same party spent their first Sunday on New England soil on Clark's Island, December 20th. On the next day, known to posterity as "Forefathers' Day"—the third exploring party landed on the shore of Plymouth harbor, and searched the coast for a suitable place for a settlement. On the occasion of the landing, Mary Chilton, springing ahead of the others in the shallop, tradition says, stepped first on Plymouth Rock, thus establishing her claim to fame as the first woman to put foot on the historic boulder.

ELDER BREWSTER'S CHAIR AND THE CRADLE OF PEREGRINE WHITE

THE FIRST BABY

The first baby born after the *Mayflower* reached America was Peregrine (Pilgrim) White, who came into the world during a raging snowstorm, on board the historic vessel, December 7th. He was a little over two weeks old when his birth-ship left Cape Cod and entered Plymouth harbor. The second day of the New Year, preparations were begun for building a shelter on shore, the exact spot selected being the rise now known as Burial Hill. The first guns for the defense of the colony were mounted on the hill in March, 1621. The first buildings erected were the "common house" and the fort-meetinghouse.

THE FIRST SERMON

The first sermon preached before the Pilgrims in the New World was delivered by Reverend Robert Cushman, in January, 1621, on the "Sin and Danger of Self-Love." On this Sunday the company all came ashore for the first time, and met in the new "common house," the first building erected for public use in New England.

The first edifice erected in Plymouth exclusively for church worship rose on the hill a quarter of a century later.

The first meeting called to mature plans for the formal defense of New Plymouth was held February 27, 1621. Miles Standish was appointed chief in command. The Pilgrim settlers first sowed gardens in their new home in March, and in that same month they received the first of many friendly visits from natives, led by the educated chief, Samoset. Governor Carver, who died in April, 1621, was the first of the colony's leaders to succumb to the dread malady that carried off so many of the Pilgrim families in that year of 1620-1621. Governor Bradford was his successor.

FIRST EXPORT CARGO

On the first anniversary of the Pilgrims' arrival they rejoiced in the sight of eleven buildings on the hill where they had chosen to dwell. In November, 1621, the first vessel after the *Mayflower* to come from England entered the harbor—the *Fortune*, with thirty-five passengers. On the very night after these later Pilgrims had landed a child was born to goodwife Ford. The *Fortune* carried back the first cargo shipped overseas by the colonists—beaver skins in great quantity, sassafras and timber; but was overhauled by a French man-of-war and her cargo confiscated before reaching England. So ended the first effort of the Fathers to trade with the mother country.

THE FIRST WEDDING

At the first wedding celebrated in New England, May 22, 1621, Edward Winslow, afterwards governor of the colony, and Susanna White were the groom and bride. Winslow's wife and Mrs. White's husband had died since their arrival in Plymouth, and the widow White was left with two young children to care for. One of them was the babe, Peregrine, who found in the excellent Edward Winslow a devoted step-father. Thus the mother of the first Pilgrim baby became, by her second marriage, the first bride of the colony.

THE FIRST THANKSGIVING DINNER

The first harvest was so abundant that Governor Bradford proclaimed a week of Thanksgiving, Hunters went into the woods and shot great numbers of wild game.

Wild turkeys, geese, ducks, and water-fowl, fish, barley loaves, corn-bread, and vegetables, formed the chief articles of food at this feast, not to speak of five deer brought in as offerings by the Indians. This celebration was the first Thanksgiving Dinner.

The next year, 1622, was filled with misfortune. Food became scarcer every day, and everyone was glad to see Spring come, so that they could plant and harvest new crops. During the third week in May, a drought set in which lasted until July, under which the growing crops were withered and almost destroyed. A special day was appointed for fasting and religious service, and, after nine hours' prayer, the Pilgrims saw, with great joy, clouds spread over the sky, from which descended, the next morning, a rain that revived the corn in the fields, and hope in the hearts of the colonists. In addition to the happy turn of the weather, Captain Miles Standish brought back from an expedition a liberal supply of provisions. The colonists thought it only right, in acknowledgment of all these blessings, to hold a public service of Prayer and Thanksgiving. This was on the 30th of July, and it may be justly considered as the origin of our Thanksgiving Service, not only because it was both a religious and social celebration, but also because it was the first time in the history of America that the Governor appointed a Day for Thanksgiving.

THE FIRST CHRISTMAS

Governor Bradford tells us in his chronicle of the first Christmas Day in New Plymouth. In the ship *Fortune* had come several "lusty young men, many of whom were wild enough." On Christmas Day they begged off from work saying that "it went against their consciences to work on that day." At mid-day, when Bradford and his helpers returned to the village for dinner, they found these young immigrants playing games in the street. The Governor indignantly took away their implements, telling them that "it was against his conscience that they should play on Christmas Day, and others work."

Copyright, by the Curtis Publishing Co.

From a painting by W. L. Taylor

THE FIRST THANKSGIVING DINNER

AT THE BOARD ARE GOVERNOR BRADFORD, MASSASOIT, ELDER BREWSTER, JOHN ALDEN (WITHOUT A HAT,) MILES STANDISH (WITH THE SWORD AT HIS BELT), AND OTHER NOTABLE FIGURES IN THE EARLY LIFE OF THE COLONY

THE STORY OF PLYMOUTH ROCK

"The Rock whence we were hewn"

SIXTY thousand visitors flock every year to the shrine of America's oldest and most sacred relic. The pedigree of "Forefathers' Rock," handed down orally and in written record, has been confirmed seemingly beyond dispute. Ten of the Fathers made use of the flat-topped rock as a landing-place from the *Mayflower's* shallop while on an exploring expedition in December, 1620. Also, the broad, dry boulder is believed to have served as a stepping-stone when the *Mayflower's* company was put ashore some time later. There was no other such formation for miles along the sandy coast. For years the greenish-gray rock at the base of Cole's Hill was a landmark observed by incoming colonists. A document dated 1715 refers to it as the "great rock."

In 1741, when there was talk of building a wharf near the foot of the hill, Elder Faunce, then nearly a hundred years old, hobbled down to the waterfront to give his testimony concerning the landing of the Pilgrims at that spot. His father, John Faunce, came to Plymouth three years after the arrival of the *Mayflower*. In his boyhood the old man had been told that this was the very rock that the first settlers of New England stepped out upon, on coming to Plymouth shore. The town council of Plymouth intended to cover over the Rock; but after the venerable elder's visit they concluded to build the approach to the wharf around it, and so preserve it.

PLYMOUTH ROCK

"To their feet as a doorstep
Into a world unknown
—the cornerstone of a nation."
—Longfellow

A generation later came a day when the Rock was again a center of local interest. Plymouth was, consistently, a hotbed of revolt against British tyranny. A group of Whigs, who wanted to separate from the State itself as their ancestors had separated from the Church of State, conceived the idea of utilizing the Rock as a pedestal for a Liberty Pole to be raised on the square. With twenty yoke of oxen they repaired to the shore and began lustily to pry the staunch old boulder from its sandy bed. But the seven-ton mass of granite resisted and split in two. Whereupon, half of it was removed to the recruiting center on the square; the lower half was allowed to remain in its original position. In the sundering of the Rock, the townsfolk saw a happy omen of the eventual separation of the colonies from the motherland.

On the Fourth of July, 1834, the upper part of the broken boulder was again moved —this time to a place of honor in front of Pilgrim Hall. There it remained until nearly half a century later, when the parts were reunited beneath a protecting granite canopy. One of several new plans, approved by the Federal and the Massachusetts Pilgrim Tercentenary Commissions, provides for the resetting of the "stepping-stone to freedom" at the edge of the sea, where zealous multitudes will continue to render their tribute of sentiment and veneration.

—Ruth Kedzie Wood

Copyright, A. S. Burbank

CANOPY COVERING PLYMOUTH ROCK
VIEW FROM THE DOCK, SHOWING COLE'S HILL IN THE BACKGROUND

Copyright, A. S Burbank

PILGRIM HALL, PLYMOUTH

THE STORY OF PILGRIM HALL

A TREASURE-HOUSE of memorials is the classic edifice erected nearly a hundred years ago by the Pilgrim Society, on a shady street in Plymouth. The building was altered and the exhibits rearranged in 1880 by Mr. Joseph Stickney, the same benefactor that provided the stone shelter for the Rock.

These halls are a sanctuary for objects beyond valuation. Few there are "with soul so dead" that will not thrill at sight of the veritable sword of Miles Standish—the "Damascus blade" inherited by him from Crusading ancestors, and put to valiant use in the New World. A wicker cradle of early Dutch handiwork was one of the few pieces of furniture that was granted space in the cramped hold of the *Mayflower*. Here it is—the cradle that rocked the first Pilgrim baby—the ship-born infant, Peregrine White. The sword and the cradle, the great chair of Elder Brewster, and a number of well-worn household implements are authentic relics of the historic voyage. Precious, too, are books that belonged to the first families of Plymouth; yellowed documents that record the primitive business transactions of the settlers; original manuscripts of familiar poems; portraits and paintings that recall poignant episodes in the Pilgrims' story. In the main gallery is a large copy of Weir's "Embarkation from Delfshaven," from the original executed for the Capitol, Washington, and near it is Charles Lucy's painting of the Embarkation.

These pictures, shown on the wall of the museum in the accompanying illustration, are familiar to us all through their frequent reproduction in histories and various narratives of early American incidents.

Original portraits of Governor Winslow and his descendants are hung in the library of Pilgrim Hall. We pause longest before the portraits of Edward Winslow; of his son, Josiah, first native-born governor of Plymouth Colony; and of Josiah's grandson, Major-General John Winslow, in the brilliant uniform of the British army. It was General John Winslow that performed the ungrateful task of turning the Acadian farmers off their homesteads in Nova Scotia in 1755. The house he lived in when at home in Plymouth may still be seen at the corner of two of the main streets. The picture of Governor Edward Winslow is the only portrait of a *Mayflower* Forefather that was painted from life.

We respond with a feeling of tenderness to the appeal of the faded sampler worked by the painstaking fingers of Lorea, daughter of Miles and Barbara Standish. In fancy we can see the prim little Puritan maid stitching in, with conscientious care, these devout sentiments:

Lorea Standish is my name,
Lord, guide my heart that I may do Thy will;
Also fill my hands with such convenient skill
As will conduce to virtue void of shame,
And I will give the glory to Thy name.

—*Anna Foster Corwin*

INTERIOR OF PILGRIM HALL
A MUSEUM OF HISTORICAL RECORDS, RELICS AND ART

HOME LIFE OF THE PILGRIMS

A TRAVELER of the year 1628, coming from the Dutch colony on the island of Manhattan to visit the colony of the Pilgrims, described New Plymouth as lying "on the slope of a hill, stretching east toward the seacoast, with a broad street leading down the hill. The houses are constructed of hewn blocks, with gardens, also enclosed behind and at the sides with hewn blocks, so that their houses and courtyards are arranged in very good order, with a stockade against a sudden attack; and at the ends of the streets there are three wooden gates. In the center on the cross street stands the Governor's house, before which is a square enclosure upon which four small cannon are mounted. Upon the hill they have a large square house with a flat roof, upon the top of which they have six cannon which shoot iron balls of four and five pounds and command the surrounding country. The lower part they use for their church, where they preach on Sundays and the usual holidays. They assemble by beat of drum, each with his musket or firelock, in front of the captain's door; they have their cloaks on and place themselves in order, three abreast, and are led by a sergeant without beat of drum. Behind comes the Governor in a long robe; beside him, on the right hand, comes the Preacher with his cloak on, and on the left hand, the Captain with his arms and cloak on and with a small cane in his hand; and so they march in good order, and each sets his arms down near him. Thus they are constantly on their guard night and day."

Neither Bradford nor Winslow in their journals gives us any clear pictures of the home life of the colony. Yet occasionally we do get glimpses of the Pilgrims at the hearthsides of their frontier homes. The years spent by many of the colonists in Holland before arriving in America influenced the conduct of their daily affairs.

The first dwellings erected by the Plymouth settlers were made of logs, chinked with mud or clay. The roofs were thatched and the windows were made of oiled paper. Lacking stone for chimneys, the householders cut a hole in the roof to allow the smoke of the fires to escape. They had but the crudest of stoves, and only the simplest dishes were attempted by Pilgrim housewives in the early years of the colony. In Pilgrim Hall, at Plymouth, there is a pewter porringer and platter that once belonged to Miles Standish. As other shiploads of colonists came in succeeding years new goods and furnishings were brought out, including bolts of kersey, linen cloth, and material for the making of stockings, which were not knitted in that day but were cut out of cloth. Spinning wheels undoubtedly came over in the *Mayflower* or, if not quite so early, at least in the *Fortune* or *Ann*, and mothers and daughters of the family, and the fathers, too, spun and wove flax and hemp

Copyright, A. S. Burbank

From a drawing by W. L. William

PLYMOUTH IN 1622

SHOWING HOUSES AS FOLLOWS, FROM LEFT TO RIGHT: STORE HOUSE; RESIDENCES OF P. BROWN, J. GOODMAN, W. BREWSTER, J. BILLINGTON, J. ALLERTON, F. COOKE, E. WINSLOW—AND GOVERNOR BRADFORD (ON RIGHT OF ROAD). THE OLD FORT AND MEETING-HOUSE WAS ON THE TOP OF THE HILL

GOOD EATING IN PURITAN DAYS

DURING their first winter in America, the founders of New England lived on groundnuts, which were not nuts at all, but tubers of the Indian potato, or wild bean. Boiled, they are agreeable and nutritious. The Puritans raised corn (or maize) which they got from the Indians; and they soon learned the virtues of "nocake"—a name derived from the Indian of *nookikik*. Nocake was made of selected Indian corn, parched in hot ashes, then well sifted and thoroughly pulverized. It was mixed with cold water and drunk. The early Virginians knew it sa "rockahomonie."

IRON POT, PEWTER DISH, AND SWORD OF MILES STANDISH

Nocake was the rudiment with which the New England folk began the study of foods prepared from Indian corn. Indian corn and its associate, the pumpkin, played an important part in the morning of New England history. Both were used separately in various food preparations and they were united in primitive New England johnny cake, the unsweetened corn meal being mixed with a paste of mashed pumpkin that enriched it in flavor and color. Out of corn were made more articles of food than we can tell. There was corn bread, mixed with milk and eggs. There were corn fritters; fried batter cakes of grated sweet maize, with eggs and milk added. There was "ryaninjun," compounded of rye flour, corn meal, milk, water and yeast—raised by the fire and baked in a brick oven. There was the pudding, inseparable from the original New England boiled dinner, and, most famous of all—there was hasty pudding, the basis of which was a batter made by stirring corn meal into boiling water and cooking it until it attained the proper body.

Beans were liberally grown and much used—stewed, baked, or made into porridge. Genuine old New England baked beans, it may be said here, have nothing in common with the mess served today under that name in many city restaurants. The Bean porridge was thick, rich, and seasoned with fried pork, pepper-pods and salt. The beans were first softened by being soaked over night in cold water, and after the other ingredients had been added, the porridge was made by long, slow boiling. It could be warmed over indefinitely.

Succotash was as near as the early New Englander could get to "msickquatash," which was Indian for "boiled corn and beans." The New England cook usually added a piece of pork. In earliest New England, potatoes were grown in gardens only. Gradually, however, they came to be raised in quantity as a field crop. They were practically, from the beginning, an element of the boiled dinner, which further included salted beef, a cut of pork, the "pudding," and such vegetables of the domestic stock as beets, cabbages, carrots and turnips. Rye, wheat, and buckwheat were all extensively grown in early New England, and flour made from them was utilized in bread-stuffs.

After a time, cultivated fruits furnished materials for pies; before that, wild brambleberries were used, as were also wild black cherries and even chokecherries, which for puckery taste are equaled by few other known things in nature. New Englanders brought the basic idea of pie from Old England, but they developed it and embroidered upon it with an almost unlimited ingenuity; and eventually they extended the term to "Washington pie," which is nothing more than two layers of sponge cake with pastry cream between them.

Of meat there was plenty—venison, wild fowl, and both salt water and fresh water fish, salted pork, ham, bacon, mutton, and, sometimes, beef.

Pure food laws were not needed in early New England. Good food, well cooked, was a prime necessity of life and the culinary art was cultivated as an essential to existence.—*George S. Bryan*

THE MONTH OF METEORS

"METEORS" derive their name from the Greek, and mean "things in the air." The earth is undergoing a constant meteoric bombardment. The rate of speed of meteors is about 40-45 miles a second upon their collision with the atmosphere. Scarcely a night passes, particularly in the fall of the year, without a display of "shooting-stars," "falling stars" and "meteors." These shining specks are really not stars at all, but are merely little stones and particles of matter a few miles from the surface of our planet and rapidly burning themselves up as they approach the ground. During the day there are probably as many flashing through our atmosphere, as there are at night, only we cannot observe them owing to the daylight. It has been calculated by astronomers that every day the dust of millions of meteors falls to the surface of the earth; but the whole lot would probably not weigh a hundred tons.

From a drawing by J. F. Campbell

A METEOR SHOWER

November seems to be the favored time for meteoric displays, and on November 12 and 13, 1833, the finest display ever witnessed by man was observable. It was then estimated that their frequency was about half that of snowflakes in an ordinary snow-storm. It was calculated that no fewer than 240,000 meteors were visible. Such a celestial manifestation naturally alarmed the ignorant who considered that the end of the world was at hand. The negro slaves on Southern plantations were in abject terror. Astronomers were aware that these meteor showers appeared in cycles of thirty-three or thirty-four years, so November 13, 1866, was fixed as the date for another display, and their calculations were correct to a dot. At first the meteors came singly, and then, as the hours wore on, they arrived in twos and threes, in dozens, in scores, and in hundreds. Altogether it was a gorgeous spectacle.

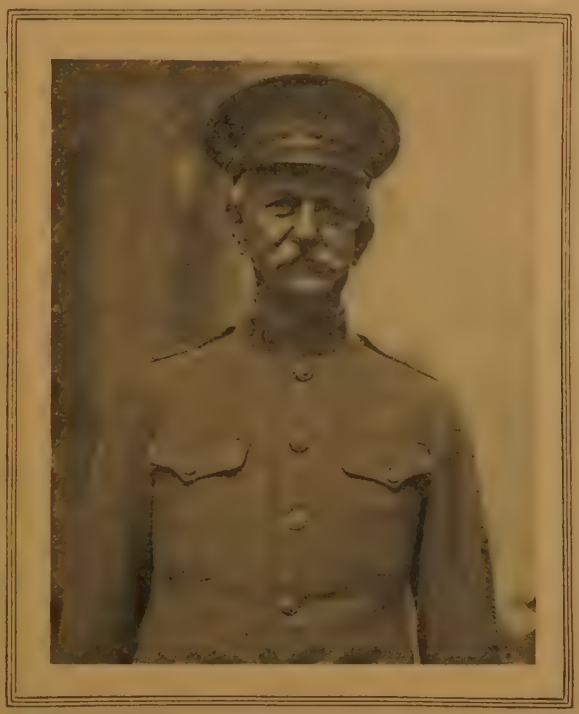
The November showers are known as the "Leonids," as these meteors radiate from a point in that star group. We have also an August group called the "Perseids," radiating from the constellation Perseus. Two other important showers are known as the "Lyrids," seen in April, and the "Andromedes," seen about November 23rd.

Meteors are the products of the breaking up of comets, and consist of particles that certain comets have abandoned along their way. None of the ordinary meteors reach the ground whole. They are reduced to dust and fall imperceptibly to the surface of Mother Earth, which is, consequently, getting heavier. There are other meteoric bodies which *do* reach the ground without being consumed, or turned into dust. These are known as "uranoliths," "bolides," and "aerolites." Astronomers now regard these as simply larger members of meteor swarms,—fragments of comets. The same chemical elements have been detected in them as we find in the comets themselves. Meteorites vary in weight from a few ounces to several tons; for example, a splendid specimen weighing nearly 100 tons may be seen in the American Museum of Natural History, in New York.—*A. A. Hopkins*

THE MAN THAT CLEANED COUNTRIES

"PHYSICIAN to the World" is what General Gorgas was affectionately called. Men who conquer weakness, who cleanse their systems of disease by intelligent treatment, who add to the span of their lives by following the rules of simple right living—have always been subjects of interest to us. We print their pictures and give out the regimen, diet and exercises that they have pursued. We respect and admire men that have built themselves up in health and strength.

What many men have done for *themselves* in a spirit of self-interest, General Gorgas did for the world. He made foul places clean; he scoured countries, drove pestilence from the face of the land, and made whole nations sound and healthy. He even succeeded in reducing materially the effects of the ravages of war. As Head of the Medical Corps he kept down the rate of mortality for our Army during the recent war, to six-tenths of one per cent. —a lower rate than that of the Japanese army, which had previously been the model of hygiene in all military history. His recent death took from us a great beneficent human force.



Copyright, Brown Brothers

GENERAL GORGAS

General Gorgas was born in Mobile, Alabama, in 1854, and was the son of a West Point graduate who fought in the Confederate Army as a brigadier-general. General Gorgas' father, in his later years, was president of the University of the South at Suwanee, Tennessee, and it was at this institution that the son received his college education. From there he came North and studied medicine in Bellevue Medical College, New York. On graduating he applied for Army service, and was sent to Fort Brown, Texas, where, by a wise dispensation of Fate, he met that mortal enemy of man in the South—Yellow Jack. His brief conflict with the disease arrested his interest and so eventually led to the efforts by which he succeeded in eliminating this dreadful malady from the list of tropical plagues. During the Spanish War he was put in charge of the yellow fever wards in Havana. It was there that he seized upon the idea of mosquito transmission, which led to the systematic cleaning up of the Cuban capital. In 1905 it became necessary to make the Panama Zone healthful. It is to the credit of General Gorgas that the twin scourges of malaria and yellow fever were removed from the Isthmus, thus making possible the great engineering achievements of General Goethals. Colonel Roosevelt said that Gorgas had made pest-ridden Panama "as safe as a health resort."

In 1913 Gorgas went to South Africa at the request of the British Government, to investigate conditions in the mines, where thousands of kaffirs were dying from pneumonia. After two years' service there, he carried through a campaign against yellow fever in its last stronghold, Guayaquil, in Ecuador. He returned from that trip last October, after a complete success.

General Gorgas had many honors heaped upon him—medals, degrees, and testimonials of various kinds. There is, however, no better title by which to keep in memory this great and useful man than that of "Physician to the World."

—*J. Parker Ross*

HIGH NOTES COMMAND HIGH PAY

GRAND Opera is our greatest music luxury. If the little group of Italian music enthusiasts who gathered at the home of Count di Vernio, in Florence, three centuries ago, with the purpose of restoring, in a musical form, the drama of the Greeks could have foreseen the future of Opera, they would have been astounded. One of their first efforts at Opera was Jacopo Peri's "Dafne" which was privately performed in 1597. From this modest musical undertaking of a company of gentlemen musicians, no great results were expected. In the course of 300 years, however, Opera developed through various changes, grew bigger, and richer in all its features, scenic as well as musical, until it has now become the most brilliant, elaborate, and imposing form of music in the world.

Copyright, Keystone View Co.

METROPOLITAN OPERA HOUSE, NEW YORK
OPENED IN 1883, THE EDIFICE HAS SEATS FOR 3700 PEOPLE

New Orleans was the first home of Opera in America, where the first performance was given in 1791, with a company of players that came from France. The old Orleans Theater, which was America's first opera house, was opened in 1813. Certain ballad operas had been heard in Philadelphia, New York, and Boston even earlier than the establishment of Opera in New Orleans, but New York enjoyed only a few occasional performances until 1844, when Palma's Opera House was opened with a performance of "Puritani." The famous Garcia family were the leading singers in early New York Opera, and they were such favorites with the public that they set the fashion of "star worship" which has persisted to this day in Opera. The beautiful Malibran, daughter of Manuel Garcia, was as much the rage in 1825 as Patti a quarter century ago, or Galli-Curci today.

This is the month when Grand Opera begins its annual parade, and the sumptuous Music Show opens. The expenses of the season, for orchestra, chorus, scenery, and, above all, the high priced "stars," are enormous.

Who pays for it all? Not the public; not the music-lover of modest income, who can only go occasionally; and, certainly not the music-hungry individuals that stand in the long line at the Opera House waiting to buy a family-circle seat or a "general admission." The reason for Grand Opera is found in the "Glittering Horseshoe"—The Grand Tier of boxes, where the wealth and fashion of the city hold sway. Grand Opera is made possible only through the support of prosperous citizens, some of whom subscribe in a spirit of civic interest, as they do to the public art galleries, and others who consider Grand Opera as a feature of their social season.

The manager of Grand Opera must have a substantial backing of rich stockholders to give the public the golden notes of Caruso. Our real music-lovers—and there are thousands of them—dote on those notes. They crowd the aisles at the end of performances, and hail the star before the curtain repeatedly until the lights are turned down. But they don't pay the bills. The folks that have made the performance possible are at home, and their limousines in the garage, by the time that the fervent music-lovers have left the darkened Opera House.

I have often wondered what would happen if the wealthy, public-spirited citizens should decide to give up supporting this splendid music luxury and say: "Let the sopranos and tenors and baritones sing for what they can earn from the public." What a flutter there would be among the "golden birds of song." Would they sing for us at our price? I wonder.—*Clement King*

A DOME LIKE HANDS IN PRAYER

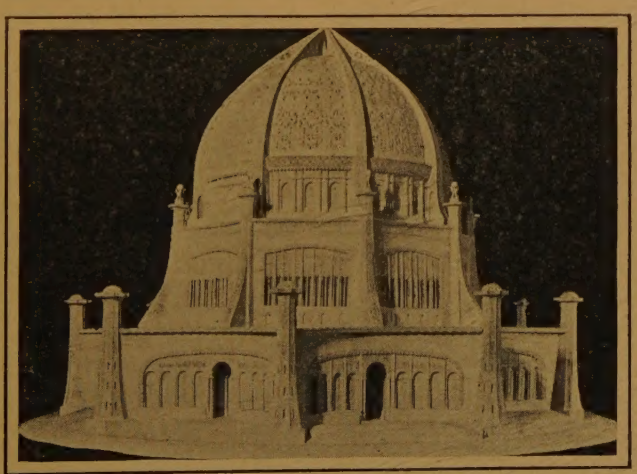
IN Chicago, on the borders of Lake Michigan, an architectural dream is soon to be realized, fair as a dream in form, but embodying in design and ornamentation the practical ideal of universal service. "The Dawning Point of the Commemorations of God" (as the English translation of the Persian title reads) is to become a great modern institutional temple for worship, without respect to creed or race. The intention of the builders is to provide a center for philanthropic service to humanity, as well as to afford a place in which Mohammedan and Jew, Theosophist and Zoroastrian, Protestant and Catholic, may unite with the common aim of promoting the "oneness of mankind." This is the highest—perhaps we might say the final, expression of spiritualistic idealism. The Bahais believe that this is the beginning of the Golden Age upon earth—the age of universal peace and love. "Light is good in whatsoever lamp it is burning," is the keynote of Bahaism.

The temple of the spiritual brotherhood of Baha, of original and beautiful conception, is to be the central feature of a group of buildings, housing auxiliary charitable and educational institutions, and occupying, with surrounding parks and approaches, nine acres at the lakeside. The architect, Mr. Louis J. Bourgeois, has created a design that critics declare to be "the first new idea in architecture evolved in six centuries." A writer in the *Architectural Record* analyzes the novel features of this striking plan, which the architect has wrought in plaster instead of drawing it on paper. "In form, the temple is nine-sided, and its lower story offers a complete innovation in architecture in the use of nine inverted half circles, with a great doorway in the center of each, so that from whatever side one approaches the edifice it seems to extend a welcome. From dome to foundation it is a unique creation and unlike any building in existence, yet one reads in its curving beauty the story of the architecture of the world.

"The first floor in its simplicity of line suggests the Greek and Egyptian temples; while the treatment of the doors and windows is Romanesque in form and both Gothic and Arabic in the intricacy and beauty of ornamentation. The second story is Renaissance in line and Gothic in the interlaced arches of its openings. The third is restful, quiet, and Renaissance in treatment. Above it rises a lovely dome, suggestive of Byzantine forms; but above the closed top rise other beams of the dome itself, like hands clasped in prayer, so that the dome gives the feeling of ascension and aspiration found previously in the Gothic towers alone.

"In the geometric forms of the ornamentation covering the columns and surrounding windows and doors of the temple one deciphers all the religious symbols of the world. Here are the swastika cross, the circle, the triangle, the double triangle or six-pointed star (or Solomon's seal, the magic symbol of necromancers of old); but more than this, the noble symbol of the spiritual orb, or sun behind the Savior of mankind; the five-pointed star, representing the man Savior—Christ or Buddha or Mohammed; the Greek cross, the Roman or Christian cross; and, supreme above all, the wonderful nine-pointed star, significant of spiritual glory, figured in the structure of the temple itself."

—*Gene Berton*



Courtesy the *Architectural Record*

BAHAI TEMPLE

TO BE ERECTED IN CHICAGO. DESIGNED IN PLASTER BY LOUIS BOURGEOIS

"Water will not rise higher than its source."
"Man cannot raise himself by his bootstraps."

Proverbs as old as the hills, and, in a physical sense, as sound and substantial as the hills. And yet, while these sayings are frequently on Man's lips, and while he accepts them as unquestionable principles in the physical world, his spirit instinctively rebels against them, and he strives, in every aspiring effort of his life, to set them at naught. If Man could not, in spirit, rise higher than his original condition, how could there be human progress? If Man could not raise himself by his own energies, how could life be worth while?

★ ★ ★

By the light of a wood fire in a humble log cabin of the Middle West, a lanky, ungainly boy spent his evenings poring over the few, dog-eared books that came his way. He was the son of an ignorant, shiftless "poor white" who could not read nor write. The stone fireplace was the boy's school, and his early visions were formed in the flames of the burning logs. He rose to be a Leader of his Fellow Men; he set free an enslaved race; and he gave his life that "Government of the people, by the people, for the people should not perish from the earth."

From a painting by Eastman Johnson

THE BOYHOOD OF LINCOLN

"He borrowed and read every book within twenty miles of his home"

★ ★ ★

By candle light at night, and in the early morning hours, another boy found his schooling in a few hard gained books. He was the son of a poor Scotch immigrant, and he began life with nothing. From the lowly job of bobbin-boy in a cotton factory, he rose to be one of the great Ironmasters of the world, and, out of base metal, forged golden fortunes for himself and his associates. When he retired, his fortune was so vast that it required the service of many busy organizations simply to give part of it away. Before he died he had dotted the map of the United States with free libraries that made easily accessible to people of all classes the wealth of books that he longed for when a boy.

★ ★ ★

In a county workhouse a sickly, hungry-souled boy found his first home, and spent his early years. His parentage was not only humble but clouded. With nothing but his own mental resources to draw on he sought the open world and, in the course of years of splendid enterprise, he became the supreme Explorer of his age—the great Adventurer who searched and made known the secrets of Darkest Africa.

★ ★ ★

Nobodies, all of these, in their origin—humble children of the soil, born of the dust like many others who remained all their lives in the dust, unheard of and unknown. But, in these three, as in all natures that aspire, there was kindled a quickening flame. There was no mystery here—no special call. It was simply that these men, in the beginning, saw the world as a field of boundless opportunity, and life as a span of years in which to grow and make the most of themselves. It was such a vision as any boy might have—and their pathway was such as many boys might follow.

When we consider them, and countless other men of achievement in every generation, we know well that the stream of human progress *does* rise higher than its source, and that Man *can* raise himself by his *mental* bootstraps.

W. D. Moffat

EDITOR

The Pilgrim's Thanksgiving

By ALICE WILLIAMS BROTHERTON

In Puritan New England a year had passed away
Since first beside the Plymouth coast the English Mayflower lay,
When Bradford, the good Governor, sent fowlers forth to snare
The turkey and the wild-fowl, to increase the scanty-fare:—

"Our husbandry hath prospered, there is corn enough for food,
Though 'the peas be parched in blossom, and the grain indifferent good.'
Who blessed the loaves and fishes and the feast miraculous,
And filled with oil the widow's cruse, He hath remembered us!

"Give thanks unto the Lord of Hosts, by whom we all are fed,
Who granted us our daily prayer, 'Give us our daily bread!'
By us and by our children let this day be kept for aye,
In memory of His bounty, as the land's Thanksgiving Day."

Each brought his share of Indian meal the pious feast to make,
With fat deer from the forest and the wild-fowl from the brake,
And chanted hymn and prayer were raised—though eyes with tears were dim—
"The Lord He hath remembered us, let us remember Him!"

Then Bradford stood up at their head, and lifted up his voice:
"The corn is gathered from the field, I call you to rejoice;
Thank God for all His mercies, from the greatest to the least,
Together have we fasted, friends, together let us feast!"

SUPPLEMENTARY READING

FOR PILGRIM HISTORY

HISTORY OF THE PLYMOUTH PLANTATION - - *By William Bradford*
THE MAYFLOWER AND HER LOG - - - - - - *By Azel Ames*
ROMANCE OF THE MAYFLOWER PILGRIMS - - *By Albert C. Addison*
THE MAYFLOWER PILGRIMS - - - - - - - *By E. J. Carpenter*
THE PILGRIMS IN THEIR THREE HOMES - - - *By W. E. Griffis*
THE PILGRIMS AND THEIR HISTORY - - - - *By Roland G. Usher*

*** Information concerning the above books may be had on application to the Editor of The Mentor.

What Are Your Children Reading?

Your children are forming now the associations and memories of books which will later absolutely determine their literary taste and knowledge. The people they meet now in their books, the people who excite their imaginative admiration will have a lasting effect on their character. Choose their associates wisely.

The romantic quest of Sir Galahad for the Holy Grail will be just as interesting as the lurid adventures of Diamond Dick, the Boy Bandit, and a thousand times more helpful.

The right books are ready for you, selected and arranged by experienced educators in

THE JUNIOR CLASSICS

Good Reading For Boys and Girls

Men like Dr. Charles W. Eliot, of Harvard, and Dr. Neilson, of Smith College, have selected these stories and poems—positive assurance that the Junior Classics contain only the best in mythology, folk-lore, fairy tales, legends, romances of chivalry—the childhood literature of every race and land. And they do not merely entertain, they supply the foundation for a liberal education.

The Junior Classics are Collier books, published by the same house that has given the world Dr. Eliot's Five Foot Shelf of Books, The Harvard Classics Shelf of Fiction, Lodge's History of Nations, The Story of the Great War, etc.

Write today for the free booklet describing the Junior Classics and giving the advice of leading educators on children's reading.

P. F. COLLIER & SON COMPANY
414 West Thirteenth Street, New York, N. Y.